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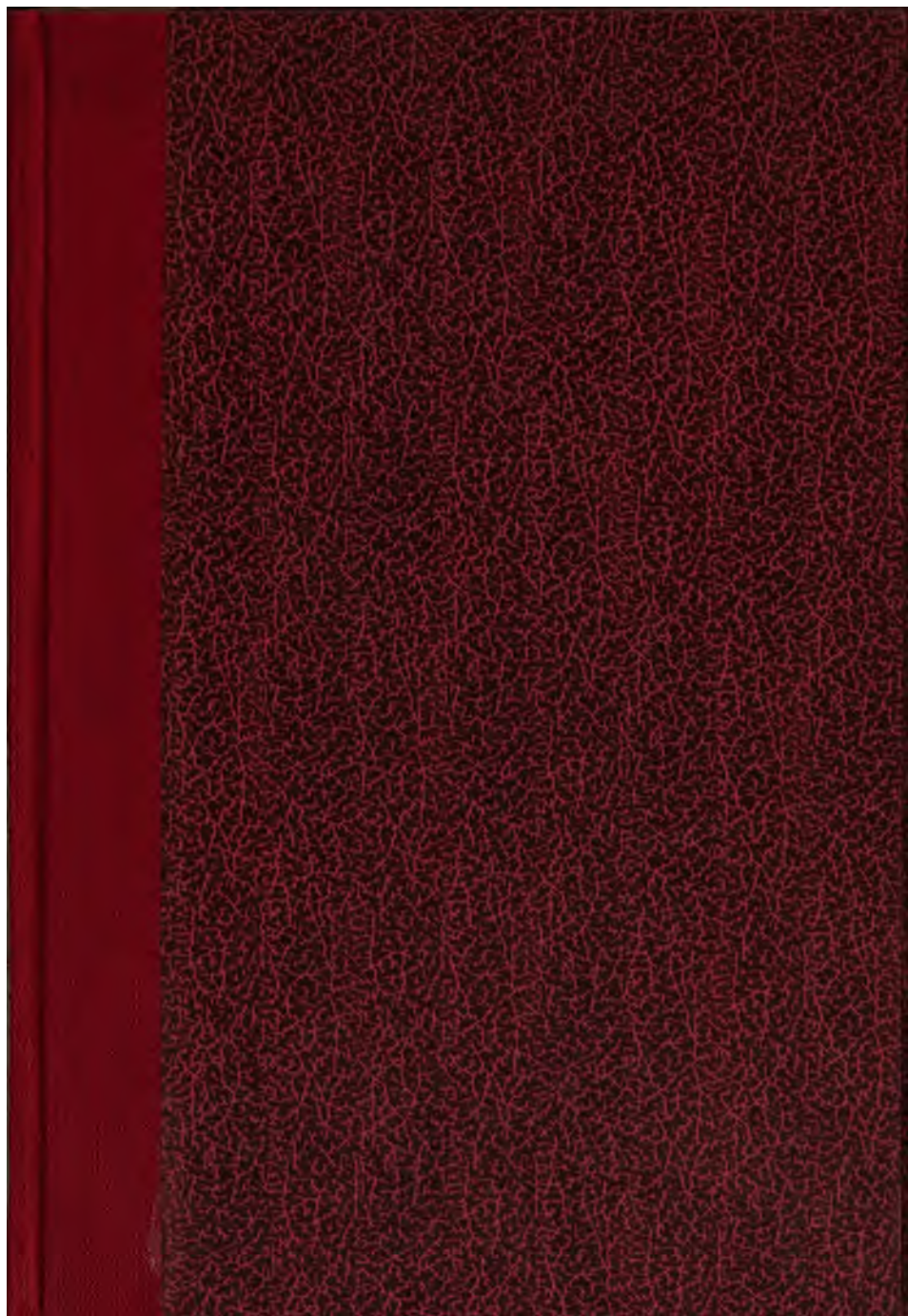
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THE
LAWS AND LIMITS
OF
RESPONSIBILITY.

THE MERCHANTS' LECTURE FOR JUNE, 1884.

BY

EDWARD WHITE,

Author of "Life in Christ," "The Mystery of Growth," "The
Minor Moralities of Life," and the Merchants' Lectures on
"Certainty in Religion," and "Genesis the
Third, History not Fable."

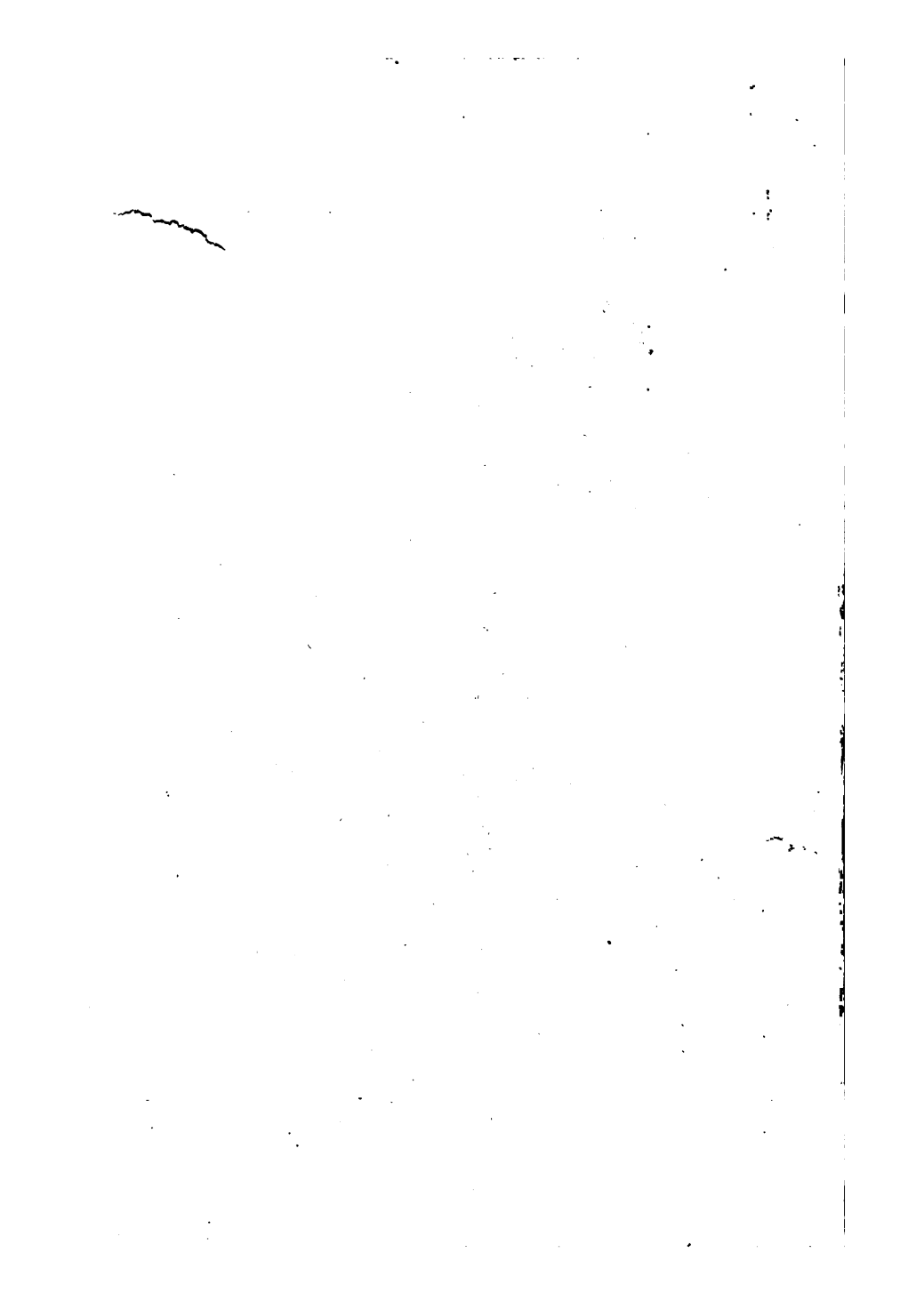
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The Merchants' Lecture was established in the
1673, and is delivered every Tuesday, at
1, in terms of one month each, by six Lec-
s, at Finsbury Chapel, Moorfields. The
ent Lecturers are Dr. Allon, Rev. Newman
, Dr. Kennedy, Rev. J. Guinness Rogers, Rev.
lais Jones, and the author of this series.

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LECTURE I.

A Man is Responsible for the whole extent of his Influence.

"If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith : he that kindled the fire shall surely make restitution."—*Exod.* xxii. 6.

THE three chapters in the book of Exodus following the twentieth consist of detailed applications to actual life of the general principles of the Ten Commandments, specially of the laws of the second table. The rights of property are defended in the twenty-second chapter, and the text above may be considered as the law of fire insurance under the Mosaic dispensation. The destructive consequences of any conflagration, whether caused by incendiarism or through carelessness, are to be remedied and compensated by the liability of the whole estate of him who kindled the flame. This would operate so as to fix an intense and watchful gaze upon every spark of

fire, as an element full of danger to the neighbours, full of danger also to the man who trifled with their property. The law was a constant lesson to the people on vast responsibility for the consequences of their conduct—a commentary on the awful consequences of failing to “love their neighbours as themselves.” God’s law thus showed them that Omnipotence identified itself with every just claim, and would insist on compensation for every wrong inflicted.

This ancient law brings into view for modern men the general doctrine of liability for the consequences of our actions and neglect. It is a doctrine founded on fact—the fact that human action carries with it results of enormous magnitude to our fellow creatures, and therefore involves responsibilities of appalling import. God alone knows all the consequences of our actions; it is but imperfectly that we can apprehend them. This, however, is no reason why we should not try to awaken in ourselves and others an ever-deepening sense of our accountableness, so as to “bring every work into judgment” before the tribunal of conscience, antecedently to its performance.

Nothing is more difficult than to raise in most

men's minds a vivid sense of the wide-spreading results of their own character and conduct. They readily acknowledge the responsibilities of others, but not their own. There is an inveterate tendency to minimize in their own case the importance of the individual, and the effect of his actions. Such persons say of themselves what Peter and Andrew said of the "few small fishes" of Bethsaida,—“What are they among so many? With millions of other agents all around us, most of them no better than we are, what does it signify specially how we behave ourselves, what we say or do, or neglect to do or say?” Men never take so modest a view of their own individuality as when the object is to set forth the insignificance of their own contribution to the “evil that is in the world.” But such calculations are founded on a signal delusion. No numbers can diminish the terrible efficacy of each perverse will that goes with the multitude to do evil. It is a force that is multiplied into all the rest. A man never ceases to bear some remainders of the image of God, of an angel fallen from the sky; and a great nature cannot throw off the necessity of doing actions which mightily affect other beings. The most commonplace sinner has a power of mischief in him which might suffice to

sadden the blessed as they look upon it; for if angels rejoice at one repentance, they must surely sorrow over the spectacle of the ruin caused by many sinners who are "destroying much good."

There are some who, crushed under the weight of such responsibility, find a refuge from care in a desperate philosophy of necessity; or, at least, in the wish that they had been made, like other animals, to be impelled by instinct alone. But what is it that hinders the persuasion that we are so impelled? Is it not the ineradicable sense of free agency of wide compass, under a moral law written on the heart? Strange that the regret over this conscious necessity of constantly choosing between good and evil, and, therefore, over this power of going wrongly, should come chiefly from those who tell us that, in their opinion, we are descended from the animal races. Had we been, as they say, so descended—and had we been the production of a blind and unconscious Nature—surely we should have resembled the animals in the possession of a similar constitution, impelled in all useful directions by imperative instincts which never fail of their purpose, and limited in their action by corresponding restraints. Surely this awful human endowment of free agency in all directions looks as if there were

some great gulf fixed between animal and human life ; looks as if human life, at all events, could not be accounted for simply by the action of blind forces or terrestrial mechanisms. But it agrees well with the hypothesis that " God made man in His own image," and, making him free, under a moral law, made him accountable for his behaviour. If the question be raised whether the results of freedom are worth the risks, a different answer will be returned by good and by evil men. Evil men " receiving the due reward of their deeds," may profoundly desire that they had been made on determinist principles by natural forces ; but good men will rejoice exceedingly in the choice of righteousness for ever and ever under the government of God.

The refuge from responsibility which is sought in materialism is scarcely honest ; for when aught is to be gained by materialists through asserting their personal identity continued for many years, as in an action at law, extending backwards for a generation, we hear no more of " changing atoms," but the sameness of the *ego* is asserted with the zeal of men who feel that something within has remained unchanged.

The dormant sense of liability for the conse-

quences of our conduct ought surely to be awakened by considering how we hold other men responsible in common life. However difficult it is to make men feel their own responsibility as parents, as servants, as employers, as rulers, they can see clearly enough the responsibility of almost all other men. The passengers in an express train, whatever their opinions on human free-agency and moral law, know perfectly well how heavy a responsibility rests on the shoulders of its driver, and hold him liable for the consequences of his conduct. If he ascends the engine in a state of intoxication, he will find no deliverance from punishment, in case of a fatal catastrophe, in theories of determinism, or in excuses based on necessity. He is liable to the whole extent of his being, according to the criminality; and his liability extends to his employers, who must pay for the destruction he has wrought. It is the same with the watch on board ship by night in mid-ocean, with the keeper of a gunpowder magazine, with dealers in provisions, with builders, with the parents of fever-stricken children, with bankers, trustees, and post-office officials. Society is pervaded by the law of personal responsibility—the weight rests on every head, on every heart. It is the burden of life which every man must

bear. The more civilised society becomes, the more far-reaching become the results of each man's life and conduct, so that the universal cry is, "Who is sufficient for these things?" Men cannot render the universe atheistic by making their own minds so. The system goes on working regardless of men's hostile opinions. Liability is a fact on all sides, founded on the deeper fact of the tremendously wide circles and waves of influence which spread around from the centre of every living will.

Every man's sphere of action is thus much wider than he imagines. When you are either right or wrong, you are more right, or more wrong, than you think you are. You are, if wrong, "kindling a fire" which may render you liable to pay for the whole value of your neighbour's standing crops and homestead. The punishment of sin always seems to an habitual transgressor disproportionate to the offence. All laws appear too strict to wilful law-breakers. The universe in which an impenitent sinner would like to live would be one without laws or penalties—a fluid chaos over which no Spirit of God should brood to bring order out of confusion. The more wicked men are, the fainter becomes their sense of law or of the evil of breaking it, and the less

their concern at the consequences of their actions. The more wicked they are, the more light-hearted they become in both the words and deeds which strike at the heart of the universe, the sovereignty of God, and the welfare of all around them ; and then they expect the Divine Government to become equally indifferent. "Thou thoughtest that I was altogether such an one as thyself." There is no deluded anthropomorphist like a man who sets conscience at defiance. He is persuaded that God is "merciful," which is his theological term for regardless of law. There is not a sinner who will not be astounded when God "sets in order before him" the facts of his case, and the indictment under which he will be sentenced to a "miserable destruction." It is a fearful thing to break one Divine law ; but for a living free agent to defy all law, and set himself against the whole constitution of things will bring about an explosion of Divine judgment which will leave all volcanic eruptions far behind in their terribleness. "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."

The application of the law of consequences to *family life* is equally solemn and important. A human family is a mechanism consisting of many

parts, of which all must go right in order to prevent terrible miseries. When men and women are not good husbands and wives, it is impossible that they can be good fathers and mothers. Wrong never comes right. Out of an ungodly marriage, a marriage in which there is no recognition of divine law, in body, soul, or spirit, none of the higher blessedness can spring for children. Those who do not themselves live in the love of God, cannot teach the divine life to their households. It cannot be said of them, "I know Abraham that he will command his children, and his household after him, to keep the way of the Lord, to do justice and judgment." Is it not lamentable to see on every side so many thousands of homes where marriage is little better than a life-long misery, through selfishness, disloyalty, and ruthless temper—sometimes in the wife, sometimes in the husband, sometimes in both. And then the children, where are they? What can come of a childhood devoid of any contact with God, Truth, Heaven, Christianity? Why, there are families in which, from generation to generation, there is absolutely no religion; no faith in God; no reverence for Christ; no hope in sorrow, no concern for the life immortal; and this ungodly spirit of the *gens*, of the class, of the

tribe, is the lineal result perhaps of one marriage made years ago, when both parties to it deliberately turned their backs upon the God of their fathers.

Now it is a principle of conscience and of Christianity, emphatically asserted by Christ, that a man shall either be "forgiven all sin," and made a sharer in the blessedness of all who embrace righteousness; or he shall be held liable for all the near and remote consequences of his own wickedness, rebellion and neglect, and share in the corporate punishment of all who, like himself, have chosen evil. He that kindled the fire shall pay "to the uttermost farthing." "That on you may come all the righteous blood shed from the beginning of the world." "He that is not with Me is against Me." There is no such thing as passive hostility or neutrality acknowledged by heaven. It is all treated as active rebellion. "Because ye did it not, ye did it not to me." "Depart, ye cursed."

But this is thought by the generality unreasonable, and therefore incredible. Every man sets up a claim to "limited liability" in his own case. "Why should I be held accountable for the characters and deeds of other men?"—But what

if the evil wills and characters of other men have, in part, depended on you as their steady ally? The barbarous village tippler admits the vice of his own excess; but what if his example has fortified in the habit of intoxication every other tippler and spendthrift for miles around? Has helped to induce a public opinion in the village in favour of such modes of living, and contrary to decency, sobriety, and religion? What if each moderately drunken man has joined hands in upholding the kingdom of darkness, until, as Mr. Kingsley once said to me, "One church in Eversley has no chance against nine beershops." Men cannot limit their accountableness to the effects of their misdeeds on themselves. We are spreading around us images of our own minds—likenesses of just what we are—on the prepared plates of many sensitive souls instinctively disposed to imitation. It is the same with every man, with every vocation and character; souls are daily reproducing their own likenesses in their neighbours. Insensibly to educate into a life of sin another soul is a worse crime than to commit a single sin ourselves. What, then, is the account, as it stands in this book of God, of a life in which the motive forces have been steadily selfish, sensual, dishonest, ungodly? The more closely

we examine the facts, the more alarming becomes the retrospect, the larger the estimate of the number influenced by each misdirected life. "And the books shall be opened."

The negative sinners will then be seen to be own brothers to the positive transgressors—those who came not forth to the help of the Lord against the mighty powers of evil, will be "cursed," along with the Philistines and Amalekites. "Because you did it not." There is no security, except in a fixed and positive allegiance, a valiant combat, an exclusive attachment to the cause of truth and right.

The contagious quality of evil is brought out into clearer view by the contrast of the self-propagating energy of goodness. Every "good fruit" has "its seed within itself upon the earth." Every good action directly tends towards reproduction in other lives. "Your zeal hath provoked very many." The whole circle of builders on the wall of Jerusalem is incited to labour by the activity of those who occupy each portion of the fortifications. Therefore the next best thing to the performance of a good or beautiful action is the report or recitation of it. "Wheresoever this Gospel shall be preached in the whole world, this which this woman hath done shall be told as a

memorial of her." The memorial operates as an inspiration to similar deeds, in the virtue of which the original performer has a share. The relation of each individual will to society is like that of the thin column of water to the large mass of water under the Brahmah's Press. The pressure on the thin column is communicated to and multiplied into the mass, with the result of converting the small force into a resistless strength.

How this view of liability bears upon the active influence of the abler sort of souls, both good and evil, is obvious. Teachers, writers, poets, artists, politicians, and legislators, all represent in their own personalities the energies of a hundred or a thousand ordinary souls. To write a book, to compose a poem, to paint a picture, to establish a law, to advocate a policy, which shall exert a long-enduring influence for evil upon mankind, is to achieve a distinction to escape from which it would have been better never to have been born. The amount of evil that can be done by one sinner, working with both hands earnestly, far transcends any estimate that can be tabulated or expressed in language. To undermine the faith of men in Christ our Saviour; to write down the existence of God Himself; to employ the finest

results of modern culture, in learning and style of composition, in demolishing the Law and the Gospel, in extinguishing the light which has shone upon youth and age for four thousand years, in teaching modern reprobates to scoff at the revelation which has inspired the sanctity of a hundred generations of saints and heroes; to teach the awakening Japanese to trample on the Saviour who was just about to shine upon their heathenism, and to kindle the light of immortality in their darkness—what calculus shall estimate the liability of such men, misusing the name of science and prostituting the authority of intelligence? It seems as if such men could be justly recompensed only by the blows of Omnipotence, and the curses of the universe, as they lift up their eyes hereafter in spiritual flames kindled from their own new apprehensions of the true dimensions of their guilt! How poor a glory to have won at such a cost!

The right conception of judgment to come is the bringing to the consciousness of the finite the knowledge of the Infinite in this regard. "*This hast thou done!* Thou hast chosen the wrong for thy portion, and worked out thy choice within the area of thy lifetime; and this has been the sum total of thy influence to the

creation! Men's works 'follow them,' and now behold the result of yours!" In vain will such souls cry out, "Oh, if I had known all this, I would have repented long ago in sackcloth and ashes!" Indeed! If you had known in that "thy day" that you would have poisoned only two or three minds by bad example, or by malicious slanders of the Bible,—if you had known all this, you would not have assisted to defy God more than half-a-dozen of your contemporaries, whether by your life or by your writings! You are astounded to learn that you have had a chief hand in the ruin of ten thousand or a million souls. Then you should have had no hand in the ruin of one. Now learn that "*He who is unjust in the least, is unjust also in much;*" that he who subverts the faith or the conscience of one soul, subverts in effect the faith and conscience of all souls, and "their blood will I require at the watchman's hand." "If fire break out and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith, he that kindled the fire shall surely make restitution."

Surely these considerations are sufficient to impress the mind with a new sense of the infinite bearings of our thoughts, words, and actions—to make us "swift to hear, slow to speak, and slow

to wrath." The whole history of the world since the sin of Adam seems designed to teach in the universe the possibly destructive consequences of a single action of a moral being. By one offence the judgment entered to condemnation. By one offence many are dead. The beginning of strife is the letting out of endless waters. It is a world of germs—and each germ of evil may germinate into a forest of upas trees. Ponder the path of thy feet, that thy ways may be established. To live without God is to scatter around destruction on every side. We see here also the folly of the favourite excuse of the man who takes refuge from all duty in the consideration that he is but one, and will not be missed amidst the multitudes. Each man who withholds his own presence and help from the cause of truth and right contributes his uttermost to its ruin. A man is in effect an army. The influence of each one of us for right or wrong is enormously greater than most suppose. The man who buries his one talent in the earth contributes his quota to the nullification of all capital; just as truly as the miscreant who places his bag of dynamite in a cloak-room does his utmost for the burning down of the metropolis of the world. His meaning shall be interpreted according to its fullest signi-

fication. So it is in the Church as in the world. He who contributes his presence, his cordial co-operation, his gifts, his sympathy, in systematic loyalty, however humble their scale, offers a mighty sacrifice to God in a world like this. While he who offers to the Church so catholic a sympathy that no one can say that he is an adherent of any particular congregation of Christians, or who thinks that God will accept public subscriptions instead of heart and mind and soul and hand—working in some definite locality—will discover one day that the life-force has been dissipated, and that there is nothing to show for the talent that has been buried. Let us not wait for the Day of Judgment to learn our true character. Let to-day be the day of Salvation, by becoming the day of Judgment, “for if we would judge ourselves, we should not be condemned with the world.”

All this brings out the fact that Forgiveness of Sin is a much greater thing than is commonly supposed, that it covers a greater breadth, and reaches to a darker depth than is usually imagined. A sinner is a law-breaker, and what is this? It is “an enemy of God,” and of all His works. A malignant sinner is an incendiary, whose torch is

“set on fire of hell.” To render it possible to forgive him, God must be “manifest in the flesh,” and “bear our sins in His own body to the tree.” And even then salvation is possible only by the man being “created anew” by the Spirit, so that the root of sin shall be extirpated, and a principle of obedience implanted in his soul. No wonder there is “joy in heaven over one sinner that repenteth,” for it is the removal of one more living curse from the universe, and the establishment in eternal life of one more active blessing to all beings. But even when forgiven, pardon is not impunity. The secondary consequences of sin remain, even for good men. “The Lord hath put away thy sin,” but “the child that is born unto thee shall die.” We are “chastened of the Lord that we should not be condemned with the world.”



LECTURE II.

The Laws of Responsibility In Combinations and Partnerships.

"Though hand join in hand, the wicked shall not go unpunished."—

Prov. xi. 21.

"The same had not consented to the counsel and deed of them."—

Luke xxiii. 51.

IN the former lecture we considered the general doctrine of liability for the consequences of our actions and neglects—showing that the influence of every man's life and character, however seemingly negative, is far wider, deeper, and more permanent than is commonly supposed, and goes on working in the general sum of things long after he is dead. We showed also that the rule of Divine judgment in retribution, is to hold a man responsible for this whole effect of his influence in this world, so that every moral incendiary is liable for the entire mischief wrought by his conduct. Thus, there is no escape from enduring the penalty

due for the widest results of an evil life, except in the choice of right principles, and the steadfast determination to act upon them.

Men who are living in rebellion against the eternal laws always minimize their responsibility, —but in the Divine Mind there resides a complete view both of our obligations and of our behaviour with all its results; and it is this book of complete history, and of destiny, which is to be opened at last before every man by the hand of God. Under this view a true repentance is a far greater event than is commonly imagined, as drying up a permanent source of disorder and misery in the creation, and as adding for evermore a new vital element to the general welfare. Also the forgiveness of sins is a far greater exhibition of Divine power and mercy than is often considered by those who speak lightly of God's propension towards pardon. The sum of it is, that a man is either penitent or impenitent. He is either forgiven all sin, and made a sharer in the blessing which comes on all workers of righteousness—or there remains resting on him the whole burden of his guilt, and of his responsibility, for the influence of his example, present and future, on all who have been or shall be affected by it.

The judgment to come is the transfusion into the

mind and experience of the Finite, of the judgment of the Infinite on his whole career,—a “revelation of righteous judgment” which a sinful man refuses to admit during his time of probation, but which will flash upon him and overwhelm him hereafter when he is bidden to “remember” his life in the light of enforced retrospection and punishment. All honest reflection tends to prove that wisdom consists in the most anxious study and prejudgment of our thoughts, words, and actions, since once uttered or performed, the extent in which they shall affect others is beyond our control. There is no refuge from the risk of injuring large numbers, except in obedience to principles which will injure none, and then our good deeds become germinant energies of blessing to all other beings and win retributive praise from the Sovereign Judge,—“Well done, good and faithful servant!”

We now go on to consider the laws and limits of liability in combinations and partnerships, with the difference between joint and divided responsibility—a subject of supreme importance to mankind, We are surrounded in this metropolis by numberless combinations devised by men for all manner of purposes,—religious, political, judicial, social,

commercial, scientific, industrial, artistic, educational, and many others. In no place on the earth's surface, perhaps, is the spirit of organization and combination more active. The mere presence of four millions of people throws a shade upon the importance of the unit, while aggravating and stimulating the action of the mass. There is no place where a man may more easily come to think little of his own value or power, considered as an integer. As a matter of fact, men do in London widely abandon all endeavours after striking individuality in thought or conduct, and throw themselves blindfold into the stream of fashion which carries the multitudes away. Men seek to recover their lost sense of power by combination with others; in doctrine, in capital, in political party, indeed in all departments. The will of each individual becomes as it were a single minute cog in a mighty wheelwork of engineering which carries everything before it. All this is not favourable to the sense of responsibility for conduct here or hereafter.

But it is not the insignificance of the individual as compared with enormous multitudes which alone operates in this direction. There is a special delusion which attends the combinations in which men seek to recover the sense of power, and to

unite their forces in order to accomplish their ends. This delusion consists in mistaking joint responsibility for divided responsibility. The persuasion is extended widely that union is not only strength in administration and enterprise, but that it distributes the oppressive burden of responsibility in equal, or nearly equal and insignificant shares between all the persons who are joined together in any undertaking; so that although the practical result of their united action may be morally indefensible, or even intensely wicked and injurious, no single person can be justly blamed or rendered accountable for the whole criminality of the result—since the wickedness has been effected by an organization or administration consisting of numbers of agents who have assisted or consented in the work.

Every day we meet with wrongs wrought in Church and State, in public and private life, for which no one is held responsible, because they are wrought by societies or corporations in which the responsibility is distributed among many persons. A characteristic national proverb has descended to us from the last century, which strikingly expresses the general experience of the effect of combination in diminishing the sense of liability, and in lowering the activity of the moral sense of

the individual;—that “*A Cathedral Chapter would divide even a murder between them,*”—a proverb, indeed, unfairly singling out one particular kind of Christian combination for censure, yet embodying two truths applicable to every association, civil and religious; first, that even well-disposed men will sometimes agree to do in company what they would not dare to do as individuals; but, secondly, that no man’s personal accountableness to God can ever be swallowed up and lost in an impersonal organization.

For the truth is that the relation of the individual to the moral government of God is primary, dominant, and inalienable; and cannot be diminished by the concurrence of others. Before God the combination of men in counsel and action results always not in divided responsibility but in joint responsibility. Men, by mutual agreement with each other, and by pre-announced disavowal to customers of responsibility beyond their share of the capital, may proclaim a limited pecuniary liability in case of commercial failure; but there is nothing corresponding to this in the government of God. Even the managers of a “limited liability” company are subject to unlimited liability before the Supreme judge for dishonest

dealings. Because it is clear that in every combination, where moral principles are concerned, where there is guilt there must be men who are guilty, and these are, surely, all the persons who have consented to a particular injustice.

Let the fact, then, be clearly understood and distinctly proclaimed, that in all combinations, unions, or partnerships, each member is responsible for the whole result of what he consents to, or carries into action ; as in the case of a jury, where each man is sworn separately to a conscientious verdict.

The reasons of this truth are obvious, and commend themselves to every conscience. There can be no divided liability for a conjoint iniquity. There is a measure of responsibility common to all the consenting parties, and a special additional responsibility resting on the heads of the more active promoters. The responsibility rests on each contributor according to the degree of his activity in the work, but no one is exempt from the guilt who even tacitly agrees to injustice or wrong. If this were not so, it would require men only to "join hand in hand" to go unpunished. Retributive government, suppose over nations and churches, must then restrict its action, in punishing even the most stupendous crimes, to a

division of the penalty between all the agents, a penalty in which each man pays but an insignificant fraction of the whole. Then, also, the world might be delivered up to the powers of darkness in fee-simple, because all that the wickedest men would have to do in order to escape punishment for the vilest crimes, would be to incorporate themselves into an association of myriads, so reducing each man's responsibility to an infinitesimal degree. Thus a statute of limited liability would become the ruling ordinance of the government of God. The judgment of God must, in their case, be confined to the actions of individuals, and cease to take account of the mightiest national sins and errors of mankind. The bloody wars of ambitious Royal Families, of wicked Parliaments and Churches; the persecutions of truth by priesthoods covering a continent; the far reaching miseries inflicted on widows and children by the iniquities of financial deceivers—must all remain unavenged, because, forsooth, each persecutor or commercial burglar has been guilty of inflicting only a single pang, or of kindling but a single coal of the fiery furnace. *How should God judge the world*, unless in all such cases the responsibility is joint, not distributive? “So then every man shall give account of himself

to God," for everything in which he has been a consenting agent. The burden of every wicked enterprise rests on every partner in power who did not purge himself by remonstrance or secession, as the case may be.

This, which is the principle of the Divine government, is also the principle of human legislation and administration. Quite recently, one of the Vice-Chancellors compelled a man who called himself a sleeping partner in a trust, to repay to the beneficiaries of the trust the sum of £10,000, squandered by the secret or reckless speculation of an associate, who was what is called the *acting* trustee. The practical result is that no trust should be undertaken as a mere form. No responsibility can be safely delegated to an unproved agent, particularly if he make a loud religious profession. A man must always hold in view, when the property rights of others are concerned, and when there is no security except the good faith of other trustees, the penal apparition of "the uttermost farthing."

If any exclaim, as did St. Peter in respect of indissoluble marriage, "*It is good for a man not*" to combine with others in liabilities; the answer is that it is not good to undertake, as if merely nominal, any real responsibilities. It is a world

of causes and effects, of liabilities and penalties operating on every side. Men are designed to be exceedingly careful in contracting obligations, and exceedingly resolute in fulfilling them. In undertaking a trust, as most of us know, you are possibly putting on a coat of fire. Almost every man's hands in London are too full of business, and he who has not leisure to attend to contracted liabilities has grievously sinned in undertaking them.

The practical objects designed in this lecture will be best served by spending the rest of our time in offering a few illustrations of principles now laid down and defended—that in all organised combinations every man is responsible for whatever he consents to, whether by speech or by silence; that the law of personal responsibility, the fundamental condition of our relation to the moral government of God, is not merged in a corporate liability; that a man will be judged guilty of the whole crime of the Sanhedrim, in murdering the Son of God, unless he distinctly declares that he does not “consent to the counsel and deed of them.” Nicodemus and Joseph of Arimathea are the typical representatives of righteousness in relation to membership in guilty organisations.

And the more society is pervaded and fashioned by the spirit of combination, the more necessary it becomes to insist on individual responsibility; "so then every one of us shall give account of himself to God."

1. This truth ought to be proclaimed as with the sound of a trumpet in relation to Ecclesiastical organisations and religious Missionary Societies of every description. *The Spirit of God* directs every Christian man to seek for the full enlightenment of his own conscience; and teaches him to judge every church tradition by the light of his own conscience illuminated by revelation. *The Church spirit*, in its over-developed form, requires on the other hand, on what are called "minor points," the sacrifice of the individual conscience and understanding to corporate tradition and authority; until nearly all Christians become, in different degrees, professors of an elaborate but unexamined creed, and practitioners of some sectarian form of worship and obedience, instead of being fully persuaded in their own minds, and genuine Catholics. At this "end of the age," nothing is of more importance than to restore the spirit of thorough-going individual conviction, as distinct from a church-confession

of faith, and to enforce the sense of personal responsibility for all ecclesiastical iniquities, silently consented to. The creed of a church, or a religious society, may be nothing better than an organised hypocrisy in relation to its individual members. The corporate spirit requiring uniformity of minute confession may, and often does, absolutely extinguish the spirit of personal inquiry into the doctrines of truth.

How very much more anxious Church-rulers, and Conferences, and religious directors generally are to see their creeds and confessions maintained in unquestioned sway, than they are to see the members of their Societies honestly and impartially studying Divine truth at its fountain. When did one ever hear the chiefs of any great ecclesiastical organisation, or the heads of theological colleges, or the ignorant capitalists who so much influence our religious organisations, strenuously urging their adherents to examine their own articles and creeds by the standard of Holy Scripture? It is a much shorter road to spiritual authority, to assert that the Church has already settled these matters; and this indeed each church affirms, although the Churches differ, thereby proving that there is still reason for personal examination.

Now every member of a Christian corporation who discourages the personal study of Divine revelation—or who assists in enforcing the penalty of exclusion or excommunication as the due reward of such a personal opinion on secondary truths,—is guilty of the whole sum of insincerity in confession which prevails in that community. It is infinitely better that men should think honestly of things Divine, should read Holy Scripture with a fresh eye, and declare their faith only as they have found it by sincere consultation of God's word—(and this although they may make mistakes for a time)—rather than that their faith should sink into easy credulity and superstition, by resting only on the authority of tradition, and on the fear occasioned by the dreadful imputation of “heresy.” The burning wrath which Christ expressed towards the leading churchmen of His day, as “hypocrites” and factors of hypocrisy, will probably be repeated by Him at last over many of their modern successors. The higher any man stands in the Church, the more strenuously should he advocate, exemplify, and encourage heroic honesty in the investigation and bold avowal of *conviction*. The sanhedrims of the modern world are not a whit more earnest in truth-seeking than the sanhedrims of the old world. All sorts of secular and social

pecuniary influences enslave them to their own traditions, and impel them to the extinction of individuality of thought. And then they are guilty of all the silent insincerity which they create and nourish, as they will discover hereafter. It is far too common a notion that the Pharisees of the New Testament, so awfully threatened by Jesus Christ, have no congeners in the modern world.

2. Another illustration of our principle is seen in the working of Political Party. Educated men are guilty, in a free country, of all the national iniquity against which they do not protest with determination. Party government began when the power of the Crown diminished; and on its good side it operates as a provision against individual intrigue either with the Court or with the People. But it has its evil aspects, as we may daily perceive, and the chief evil of it is the gradual enfeeblement of the sense of personal responsibility in politics on almost every side. There may sometimes be a certain rough sincerity in men's adhesion to two different schemes of general policy. But suppose men come at last to see, and hear, and touch, and taste, and smell, facts, only through the senses of their party, so that the desire for party aggrandizement and power

swallows up honesty, fairness, patriotism, reverence for long-trying character, for heroic self-sacrifice, and for proved fidelity to a nation's welfare :—so that at the pass-word of party-leaders the party dynamitards, whether in the Press or in Parliament, shrink from no injustice however cruel, from no falsehood however malignant, trifle with interests however stupendous, risk explosions however awful ; then end by wiping their mouths, and silencing conscience by the plea that the guilt, if any, is divided, that the responsibility for such political wickedness is broken into fragments, and that God has no accounts with the dealings of political parties which are necessarily ephemeral. Not so ! When wrong is wrought the Supreme Judge will find shoulders to bear every ounce of responsibility, and those shoulders belong to each man who has *consented to the counsel and deed of them.*

“ What ? ” men will say, “ heap on *me*—so silent a voter, or obscure writer—the tremendous guilt of that dishonest and murderous party policy ? ” Yes, even on *you*—the whole mountainous mass on every man who fully consented to the villainy, or to the obstruction which rendered government impossible, which broke up beneficial legislation, and turned many a peaceful

land into an Aceldama. It is an awful thing to touch legislation or administration, even when men who hold the sceptre fear God, and sincerely desire to work righteousness. But to handle the interests of nations and millions in the spirit of mere partisanship, much more in the temper of malignant firebrands, will, if there is one word of truth in the Christian Revelation, plunge hereafter every man of every party, who is guilty of it, into an abyss of fiery judgment so deep that all heaven will be "silent" at the mere reverberations of their doom. "*Mighty sinners shall be mightily tormented,*" a warning never more needed than by the political parties of England and France at the present time. No words can express the guilt of each man who hinders or postpones the moral and domestic reform of nations by assisting in raising political whirlwinds, or by urging on a policy which means bloodshed among the nations, without middle or end. It were well, perhaps, if party distinctions were drawn on the basis of including men who *will*, and of men who *will not*, give themselves over to such iniquities.

3. I close with some application of the general law of personal liability to Commercial affairs and Civil life. The starting point lies in this truth,

that Almighty God, the Omnipotent Judge and Vindicator of right, stands behind every creditor and every customer, in readiness to assert and enforce every just claim to the uttermost. It is true, not only of works of benevolence or violence, that they are reckoned as done unto the Lord, *Ye did it unto Me. Why smitest thou Me?* It is equally true of acts of justice and injustice, that they are done, not only or chiefly to the human personality affected by them, but to that all-pervading Personality which is behind and beneath them; the God who is present to insist on the eternal laws of righteousness, and who knows how, wherever wrong is wrought, to lay His awful hand upon the guilty. The wrong done to the creature must be reckoned by the estimate formed of it by the chief Person offended against.

The Infinite Defender of Right stands behind every finite person who is wronged, and He will prosecute the cause to the uttermost farthing. Every debt is due to God, as well as to man, and more to God than to man; because the shows of human life only cover the invisible realities of the spiritual world. The Highest Law Court is omnipresent and sleepless. It sees all, knows all, and will maintain to the last every action against fraud and violence, and fasten the guilt of each crime upon

all its promoters. The weak, the poor, the ignorant, the widow, the orphan, the indigent workman, or young work-woman,—all are wards in this Supreme Chancery. *If they cry unto Me I will hear.* How little this thought enters into the commercial life of many men, who are persuaded that a wrong deed or fraudulent transaction reaches no further than its human victim, and is lost immediately in oblivion. No, it sinks down into the depths of the memory of the Eternal.

Now the reality of this Divine judgment, indicated in the loud judgment of human consciences, is easily seen in relation to the actions of individuals. If a man—suppose a farmer—were to catch and enslave a labourer, or were to take advantage of another man's mortal hunger to crush his bargaining power, and to compel him to work on starvation wages, fourteen hours a day, —then to sell the product of his labour, food, or clothing at a low price, and so establish the fame of a cheap producer, and form a gainful traffic, there would be no difficulty in finding out the person who is guilty of the wickedness of living by "the oppression of the needy." And it is easy to see and believe that Omnipotence will justly call this slave-owner to account for his cruelty and oppression.

But suppose that the producer and employer is a modern firm, or company of manufacturers, and that the reduction of the hireling's wages to a point where living, properly so called—that is, human living—is impossible, but endless toil is rewarded by chronic semi-starvation, and evil lodgment, and nakedness; suppose that the conduct of the slave-owner is repeated on a large scale by an impersonal commercial organisation, without bowels, without conscience, with a blind wolfish hunger after ten per cent. on shirts or matches, whose one law is to buy in the cheapest market and sell in the dearest, and whose zeal in this line of industry is stimulated by a number of rival organisations, watching to snatch every advantage; and still more by the zealous demand for what is called *cheapness*, from an enormous public which thinks only of its own pocket, and nothing at all of the history of the productions which it consumes; suppose that the “oppression of the hireling in his wages” is urged on by the presence of an overflowing population of the unemployed, who for dear life are willing to fill every empty post vacated by the poor man or woman who can stand the strain no longer—as in the case of the conductors of some public vehicles, who are required in London to work fourteen

hours a day, excluding mealtimes, and who seldom see their children by daylight for half the year; in such cases who is responsible? who is guilty? Is anyone to blame for the pressure of all the upper strata of society upon its lowest ranks; or are there really wrongs in this world of which it is impossible even for Omniscience to discover the wrong doers? Or, are there wrongs such as are absolutely irremediable in a highly civilized society, so that the Juggernaut car must drive on over the prostrate multitude, for whom there is no hope except in a better transmigration?

Now, we cannot deny that much suffering is caused by the increase of population, and that this pressure is a Divine arrangement to promote emigration, or the peopling of the waste places of the world. We cannot deny that still more suffering in penury is caused by the vice of drunkenness among the poor, which would be greatly diminished by the cessation of intemperance, and of temptations to it. But it is equally impossible to deny that the last turns of the screw against the poor in the mighty machinery of modern life and competition are caused by the almost universal and guilty wish for an almost impossible cheapness of commodities; impossible that is if all the producers and labourers are to have their rights—a

fair day's wages for a fair day's work—and by an almost universal resolve to add to the profits just the one or two per cent. which ought to have been expended on labour.

The wrong-doing here is an element diffused all through modern life, and the right confession is that of Jacob's sons, "*We are all verily guilty concerning our brother.*" But what remedy? The remedy is to be found in several directions, just as the wrong has come from several causes. Legislation can do much to protect labour against the unthinking combinations of capital. The *Factory Acts* have proved an almost unmixed blessing to the women and children of this country. The most guilty parties here, then, are those who do not make it part of their life-business to promote beneficent and protective legislation. The blind greed of multitudes of combinations requires to be restrained by law or by counter combination. Law is the friend of justice, and therefore of the poor, and indirectly may enormously improve the condition of labour. And he whose "piety" leads him to abjure such meddling with social "politics" is a hypocrite as well as an oppressor of the deepest dye. He who says I am but one of the public, and what can I do? will hear the curse on the man of the one talent, "Thou wicked and

slothful servant." Education, temperance legislation, assisted and regulated emigration, judicious almsgiving, new combinations of labour and capital, all may contribute to remedy the wrongs of which I have spoken; and above all, the gradual infusion of a spirit of consideration into the general public in this matter of prices and hours of labour. When you reach a certain point of cheapness it often means underpaid labour, or the crushing of the poor—men, women and children—and does not always signify improved machinery, or more abundant raw material. The abler workmen can take care of themselves, by their combinations; but for the weak and ignorant, too often the victims of combined capital and skill, there is no help but in God, and God's servants—those who will work both in private and public in many directions for the protection of the poor and needy.

So much with respect to the wrongs which come from the developments of modern civilization. We cannot put an end to the great battle between selfish interests, but we can do much by public spirit and sound legislation to alleviate its woes.

When we descend to minor combinations the problem is less complicated. The law is evident,

and its application also. Every commercial partnership involves in its responsibility each partner who profits by its gains and consents to its transactions. Lying returns to the Government taxation, made by one partner on behalf of all, brand, of course, with the shame of dishonesty the whole association. Firms of attorneys, who maintain one partner to attend to the shadier sort of business required by discreditable clients, are morally liable for every such transaction. *Qui facit per alium facit per se.* The connivance at the purchase of bankrupt stock, to the defrauding of those who originally supplied it on credit, is only a veiled form of robbery; and God is the avenger of all such. Let these cases stand for examples.

On the whole, however, I must, in concluding, express my conviction that, as compared with the political and ecclesiastical department of life, the commercial world will bear an honourable examination in England, when tried by the principle of the responsibility of each member in every combination. I was recently informed by a critical judge in Birmingham, whose business threw him for many years into close dealings with an immense number of customers and creditors all over the country, that in his experience defalcation and dishonesty were the rare exception, honesty

and consideration the rule. When figures were wrong, they were usually corrected by those who would have profited by the mistake. Indeed in all the solid material business of this country my belief is that there has been an advance in the influence of moral principles—in consideration for the labourer, the customer, and the creditor, and in a recognition of the law of common responsibility in partnerships. How can it be otherwise under the condition of so much noble vindication of right in the press and in the pulpit, of so much careful instruction, and of such splendid examples of probity in the high places of traffic?

But in all departments where combinations in Shares are concerned, where men see nothing but figures and live by mere figures and not by industry, by financing, and exploitation, and not in any sense by labour—no doubt business still partakes in some quarters to a large extent of the nature of gambling, of which the predominant element is the unknown and contingent. And those who fish with a large net in such dark waters are not always persons who are enamoured of the golden rule. Let it suffice to say that all transactions are “naked and open to Him with whom we have to do;” that Divine Justice adopts every human claim and right as its own; and that “though

hand join in hand," no single offender will "go unpunished;" for men will be held accountable for every wrong that they consent to.

In the next lecture I shall enforce the doctrine that Pardon is not Impunity, and that even when God remits the eternal sentence on the sinner, temporal penalties remain upon all wrong doing.



LECTURE III.

Pardon not Impunity.

"But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."—1 *Cor.* xi. 32.

THE two preceding lectures have, I trust, made it clear, in the light of both conscience and revelation, that a man is responsible, first as an individual, for the whole effect, known and unknown, of his life and influence; and secondly, as a partner in any combination for the whole criminality of any enterprise to which he consents, even by silence. This is a view of sin which is not taken by habitual law-breakers, who attempt to pacify conscience by minimizing their liability. Probably the most profound and vivid conviction of sin known on earth is a pale representation of the reality of self-condemnation which awaits rebellious men beyond, in the world of remembrance and despair. Abundant leisure for reflection will be afforded there. "Son, remember! Thou in thy lifetime!" Meantime, the revelation of

divine mercy reaches us, in the present space given for repentance, with the promise of pardon for those who "truly repent, and unfeignedly believe the holy Gospel." This free forgiveness of sins is a phenomenon more abnormal than would be the suspension of all the physical laws of the universe. The salvation of a sinner—that is, the free pardon of a law-breaker—is the greatest of miracles. To arrest the course of that ordinary administration which carries out the destruction of law-breakers, is a thing probably unknown elsewhere in the universe. It is brought to us as the result of the union of the Infinite Nature with the Finite—the human, in Christ's person; as the result of the incarnation of the Godhead in Christ, who thus "bears our sin, and carries our sorrows." Nothing less than this could give life to the dead by sin, so far it is from being true that our pardon proceeds from the ordinary or normal "goodness of God." The law under which all the universe lives is "good," but *this* is an infinite grace towards even the vilest of sinners—taking hold of us, and uniting us with the sinless Word made flesh, in whose eternal life we shall live for ever.

And the mode in which this grace is applied is such as to show that man's merit is excluded in the work of salvation. "*It is by faith, that*

it might be by grace." We take hold of Christ, "the power of God unto salvation," and we are saved by his life. A life-relationship is thus established between us, which ensures a union with Christ in his eternal Sonship; "we are accepted in the beloved." And while this ensures "justification from all sins" that are past, it ensures the predominance of the strongest motives in working out our salvation from sin for the future. As the husband does not turn off his wife for her lesser failures after marriage, as the father does not turn off for his faults a son who retains a filial feeling and sincere friendship, so neither does God sunder the tie which binds us to Him in our first sincere faith and repentance, because of subsequent failures. It is a life-relationship which is also a love-relationship. "*They shall never perish, neither can any man pluck them out of my Father's hand.*" This is the central truth of Christianity. Pardon is free, gratuitous, immediate—it is a gift even to the worst man or woman, bestowed, for Christ's sake, in the moment when he "calls upon the name of the Lord." The thief on the cross was no exception, but was an example of Christ's salvation. The main penalty of sin in eternal death is remitted for everyone who takes hold of Christ, who "was crucified for us."

Nevertheless pardon is not impunity. The great penalty is remitted, but the secondary consequences of sin remain ; and this is the idea which we are to consider and to develop in the present lecture.

The doctrines of the temporal punishment of sin, of penance, purgatory, and indulgence, fill so large a space in Roman theology and practice, that they deserve much more attention than they commonly receive from Protestants. Popular Protestantism consists very much of a number of rude reactions against the opposite errors of Popery—but both alike require to be studied together, and to be compared with original Christianity. No single answer will cover the whole breadth of the Roman attack. Much in that series of erroneous opinions is best answered, not by general contradiction, but by a careful examination of details. If we were more discriminating in our replies to Romanists, we should, I think, often make more impression upon them ; as also in relation to other persons who are out of the way.

The dogmas of penance, indulgence, and purgatory are founded on the previous doctrine of the secondary punishments of sin. It is held by the Roman divines that man, belonging to time by the

constitution of his body, and to eternity by the constitution of his soul, has drawn upon himself by his sins a double system of penalties appropriate to each. These are, first, the temporary consequences to be endured in this world, and, secondly, the eternal consequences in the everlasting destruction of hell. The removal of the liability to the eternal penalty by the remission of sins in baptism, or absolution, is held not to affect the liability to a secondary punishment in time.

Thus Christians, whose sins are forgiven, and who are thereby the destined heirs of eternal life, are subject to the troubles of this mortal world by the hand of God, to the penances prescribed at the Divine command by the authority of the Church, and hereafter to the pains of Purgatory. From these inflictions they may be rescued, in whole or part, by compensations of meritorious works ; by the indulgence of ecclesiastical superiors ; by the prayers of the faithful, both the living and the dead ; and, above all, by the repetition of the great sacrifice in the celebration of the Mass. Thus, while nothing can deliver men from the eternal sentence except the grace of God in Christ, and none are delivered from it except those who are regenerate in baptism, and in whom the spirit of contrition dwells, it is held that

penance and purgatory are appointed for saved Christians, and for no others, that they may make temporal satisfaction to God for their sins and venial faults, by enduring a temporary distress, and by burning in a purifying furnace. The vast fabric of priestcraft and saint-worship, which has been built upon this foundation, has usually filled the minds of Protestants with so much disgust, from the Reformation downwards, that they have not even paused to ask whether there is any truth of which these superstitions may be regarded as the perversion and caricature. I am persuaded there is such a truth, and that the right understanding and use of it will be advantageous to Romanist and Protestant alike.

It requires but a slight survey of the world to discover that redemption, in proclaiming deliverance from eternal death, has not removed the temporal and secondary consequences of sin. The language used by Nathan in addressing David, after his complicated crimes of murder and adultery, when the king "confessed his transgression," may be taken as an expression of the method of the Divine government in dealing with penitent sinners or offending saints. When David said to Nathan, "I have sinned against the Lord," the prophet replied, "*The Lord hath put away thy sin—*

thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child that is born unto thee shall surely die. The sword shall never depart from thy house because thou hast despised Me, and hast taken the wife of Uriah to be thy wife. I will also raise up evil against thee out of thine own house ; for thou didst it secretly, but I will do this thing before all Israel and before the sun." (2 Sam. xii.)

Nothing can be more evident than the inference deducible from these words. David's sin was forgiven—" *Thou forgavest the iniquity of my sin.*" Yet that remission of the penalty of death left unrepealed the sentence of temporal punishment. It cannot even be pretended in this case that the painful consequences, including bodily disease, were all inflicted only as chastisements. They evidently partook also of the nature of retributive sufferings. David reaped as he had sown. The Lord had put away his sin immediately on his confession, but it is too clear to admit of denial that that putting away of sin was consistent with the infliction of plagues upon the penitent, in bereavement, in dreadful bodily pain, in filial rebellion, and in dethronement, in reproach and cursing, in domestic dishonour of the deepest dye, and in

a certain stigma resting on his memory to the end of time, all which have made the ears of men to tingle from that day until now.

Is not that which was true in David's case true in every other? The remission of the eternal condemnation does not remove the liability to suffering and loss in the near future. Deliverance from destruction does not deliver us from all penalty and all loss. Some of that suffering may be castigatory, some of it may be retributive, but the existence of the law is undeniable; forgiven men who commit iniquity have surely to suffer still.

The familiar experiences of daily life offer but too painful a commentary upon this inexorable rule. The serious faults of early life accompany even good men to their dying day. Sin may be forgiven, but the physical and moral consequences of earlier licentiousness, of surfeiting and drunkenness, of neglected opportunities of education, of a foolish marriage, of an ill-advised partnership, of an unprincipled or reckless speculation, of an undisciplined and haughty temper, pursue the forgiven man to the grave, and often pursue his posterity beyond. David was no exception to the universal rule, but an example of it. Violations of physical law are punished by formidable evils, whatever may be the present or subsequent

character of the offender. Violations of moral and social law are followed by serious consequences, whatever may be the general excellence of the transgressor. Neglect of opportunities or of duty is recompensed by losses for which no forgiveness compensates, and which no subsequent amendment may wholly retrieve. "God's mercy shall not depart from him: but if he commit iniquity, God will chasten him with the rod of men, and with the stripes of the children of men." The "mercy of God" is the name which we give to all displays of His character which differ from His "sore displeasure," and from that "wrath" which "abideth" on wicked men; but this Divine mercy, as we term it, is a stern benevolence, and it varies in its exercise from an almost awful mixture of present severity with future gladness, up to the unclouded delight which fills with rejoicing the spirits of the just made perfect. It is a monstrous delusion that God judges all good men as equals, or will take no practical account of the measures of their love and obedience to Him. The effect of Christ's sacrifice has not been to blind the eyes of the Almighty any more than of an earthly father—who cares for character above all things—to moral differences in his sons, or to prevent him from expressing his view

of each man's behaviour by corresponding modifications of his friendship and of his dealings. Yet it is common to hear men speak as if, once clothed by faith in righteousness, or pardon, a Christian has nothing more to expect from God's judgment of his conduct, and nothing to look for as the consequences of his misdeeds.

It is not, however, alone in the practical scene of God's providence around us that we trace these laws of liability in action, which convince us that the secondary consequences of sin remain when the capital punishment of perdition is remitted. In the New Testament we find the law explicitly affirmed by St. Paul. When the Corinthian Church, yielding to their half-cured habits of heathenism, had perverted the Lord's Supper into a selfish and somewhat jovial festival, in which the poor were neglected, and the object of the Institution utterly forgotten, we learn that the enthroned Christ took vengeance upon the profanation by the infliction of disease upon some, and of death upon others. "*For this cause many are weak and sickly among you, and many sleep.*" (1 Cor. xi.) The Apostle then explains the principle of this dispensation of providence. He says, "*He that eateth and drinketh unworthily,*" that is, in an unworthy or disgraceful manner, "*eateth*

and drinketh”—(not damnation, as the following words clearly show)—but “*judgment, temporal chastisement, unto himself, not making a difference in the Lord's body.*” “For if we would judge ourselves, we should not be judged, but when we are judged” (when we are visited by suffering or loss of life, in time,) “we are chastened of the Lord *that we should not be condemned with the world,*” (in order that we may not sink into final condemnation). From these words it is perfectly clear that Paul taught that Christians suffered for their sins, notwithstanding the remission of the major penalty; so that just as God was often angry with Israel whom He had redeemed, and His wrath kindled at times against even Moses, Aaron and Miriam, as against Eli and David, against Uzziah and Hezekiah, in vindication of His righteousness—so in the Christian age He visits the misconduct of His servants in troubles which assail, and dangers which affright, in loss, ruin, and disappointment; and thus causes His churches to know that there is One who searcheth the hearts and trieth the reins of the children of men! It is, indeed, love which lies behind the chastisement for His servants; but it is a love which holds the rod, and will “*not spare for the crying of His sons.*” “As a man chasteneth his son, so the Lord thy God chasteneth thee.”

A close observation of the experiences of Christian people will confirm our persuasion of these principles. Christ still "walks among the golden candlesticks," and deals out personal, domestic, and ecclesiastical suffering, along with truth and grace, to all His people. Let every sincere Christian's recollections answer to the challenge. Have not our compensations come to us nearly always in the line of our sacrifices for our Saviour's cause? And have not our chastisements and sufferings come to us nearly always in the line of our sins? The God who raised up a bitter adversary for David, in the family of Bathsheba herself, in the person of her grandfather, Achitophel, works on the same lines to-day. There is no such thing as impunity for wrong-doing, even when men are delivered from the capital penalty, and have become God's sons.

But this is not the complete statement of apostolic teaching respecting the secondary consequences of sin. It is affirmed in all parts of the apostolic writings, that while deliverance from death eternal is due in every case, and wholly due, to the love of God shown in the sacrifice and mediation of Christ, the actual position of each man in eternal life will be regulated by an exact judgment on the details of his

behaviour here. And what is this but to affirm in the strongest manner that, while "gain" in glory follows an industrious faithfulness, "loss" in eternity follows a life of imperfect obedience. The use of the "talent" determines the measure of the authority reserved for God's faithful servants, whether over five cities or ten. There will be many degrees of reward, but these imply degrees of inferiority and loss. Exposure of the differences in good men's real characters is coming on, as well as of bad men's. *"Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is.* If any man's work abide, which he hath built on the foundation of Christ, he shall receive a reward. If any man's work be burned, *he shall suffer loss; but he himself shall be saved, yet, so as by fire."* (1 Cor. iii. 13, 15.) So then there will be a sense of loss suffered in eternity, even although men are saved; and it will not be denied that this sense of loss will be a lessening element of future blessedness, even in what is termed glory. Let us not shut our eyes to the fact that a man carries about the elements of his own future, both on earth and in heaven, along with his character; that heaven will be pre-eminently the region of recompense

and manifested liability ; and therefore, in effect, must comprise many heavens, some of them at first, perhaps, of a mixed character. As there were many ranks of people in the Holy Land, and the remnant of the spared and converted Gergashites became "hewers of wood" to the holy people ; so in the true Palestine there shall be the saved by grace who have "gained," and the saved who have "suffered loss." *It is Christ's apostle who says so ;* and, therefore, for all Christians indiscriminately, even the most defective in obedience and honesty, in temperance and self-denial, in truth-seeking, in confession of inward conviction, in ecclesiastical integrity, in zeal, in labour, in reverence for apostolic teaching and order, in carefulness as to quality of their "building"—for all alike to be talking and singing of the pre-eminent "glories" to which they are all advancing, is contrary to common sense, and contrary to holy Scripture ; for he who loves gain too much here must prepare for loss hereafter, and he who loves twilight here, and not truth, will inhabit comparative twilight hereafter. There are planets at different distances from the sun, and it is conceivable that there are "eternal habitations" at different distances from the Sun of Righteousness.

In the popular zeal of thoughtless Protestantism against all that goes by the name of Popery, it is usually taken for granted that pain of mind, through reflection or remembrance, is an impossibility for Christians within the vail, even at the beginning of their experiences in the world to come. Certainly there is no Scripture which declares this; and the bad hours of nightly reflection, as every other analogy, persuade us that a Christian who carries a partly guilty history of worldly or sensual compliances along with him thither, carries in his mind the necessary elements of imperfect glory. If such diminution of joy be compatible with forgiveness in this world, why should it be incompatible with pardon there? The clear vision of God may only serve to add an ingenuous sorrow to the soul's regrets. Those who sing the song of "Worthy is the Lamb" do not seem to be persons who have forgotten their earthly history. If Peter had died immediately on his threefold denial of Christ, as Ananias and Sapphira died shortly afterwards, under his own hand, in the act of falsehood, but without Peter's "oaths," he would doubtless have "gone to God," for he was radically a good man, though an impulsive and a timid one; but would there have been less reason for his going there to "weep

bitterly" in the spirit, though tears were now physically impossible? If *when he thought thereon he wept* on earth, in the cold and silent night, when Jesus was betrayed, what cause have we to suppose that the clearer, purer thought of the spiritual world would have led to less contrition, or more ready self-pardon or self-complacency. It is nowhere revealed that the passage into the invisible is the passport to forgetfulness, or that the river of life is a Lethe which steepes the Christian conscience in immediate oblivion. And since there is no such revelation, we must believe, notwithstanding much popular contradiction, that the secondary consequences of sin accompany Christians even into the world of redemption, so that their questionable works "follow them" as well as their good ones, and diminish proportionately their joy in the world of souls. It may be—perhaps we may confidently say it will be—that the sense of reconciliation, the presence of Christ as the Redeemer, the mighty upspringing of the eternal fount of filial love in the heart, will all combine to effect a gradual obliteration of the painful recollections in a state where "grace reigns through righteousness," so that these wounds will be entirely healed, and the memory soothed into oblivion of evil not only by renewed

devotion, but by the knowledge that God will "*remember our sin no more against us.*" But meantime we must conclude that the secondary consequences of their sins do affect the standing and measure of joy for good men both here and hereafter,—that our rebellions and neglects may render life here even one prolonged Gethsemane,—while "*deeds*" like David's, not only perpetuate their shame through the ages of time, but fling their shadows over the earlier stages in the realms of immortality. The builders in "*straw and stubble*" will find at last that their destiny differs considerably from the builders in "*gold and precious stones*;" and that "*salvation by fire*" is not the same thing as an "*abundant entrance*," an entrance in full sail, into the port and sabbath of eternal joy.

These are, I think, the truths of which the Roman figments of purgatory, penance, and indulgence are the mischievous perversions. Christ will *give to every man according to his works*. To place some dogma of Christ's imputed righteousness, as if it confounded all personal characters and distinctions, in the front of this plain declaration of the Lord Himself, is to commit the sin of trying to answer God out of His own mouth.

There are secondary consequences of sin remaining when the eternal penalty is remitted. These consequences extend over time into futurity. They are partly sanctifying chastisements and partly retributions. But they are not expiatory, or of the nature of meritorious satisfactions. That they are so is the false element of thought which has produced the Roman doctrine of penance, purgatory, and indulgence. Both of these ideas are contradicted by the sufficiency of the One Infinite and Eternal Sacrifice. The application of vicarious merit in indulgence, the assistance which prayer and masses are supposed to bestow on the souls in purgatory, are indefensible variations of the same error.

The moral of these considerations is evident, urgent, and practical. The wild antinomianism that proposes to "glorify" Christ by declaring him indifferent to our conduct, so long as we trust in "the blood of the Cross," is the masterpiece of Satan's modern craft. The entrance of the Gospel has "established the law" of God's dealings with moral character. A sincere penitent who has the Spirit in his heart shall be saved, like the thief on the Cross, at the last hour; for salvation from hell and death is "not by works of righteousness which we have done," but through

- the free grace of God, even to the vilest sinners. But the believer who "loveth much" will not be treated by God, either on earth or in heaven, at once on an equality with one who "loveth little." There is a different welcome and a different crown. The same cause which made "many" Corinthians "weak and sickly" during their sin, and "many sleep,"--which chastened and disciplined them, and judged them because they were the Lord's people,—is in operation still. Christians are under the rule of a most minutely retributive Authority, and any attempt to cast a veil of phrases respecting "Christ's righteousness," and a "full and free salvation," over their faces, so as to shut out the light of this truth, will end in its being rudely torn away by the hand of affliction or death, when they will discover a discriminating reality in the purposes of Him whose "eyes are as a flame of fire."

It seems proper, then, that careless or commonplace or self-seeking Christians should be warned against a too-confident expectation of rising at death to the level of the glory of the angel Gabriel. Their death-beds augur no such marvellous translation. If, indeed, they are about to pass into ecstatic and all-forgetting felicity, at least no signs are afforded here of such an

immediate destination. Such persons generally die as they have lived, somewhat gloomily and doubtfully, and in a manner which well accords with the doctrine of the secondary consequences of sin. If, therefore, believers, who are on the foundation of Christ, nevertheless "commit iniquity;" addict themselves too much to the pursuit of gain, and too little to its careful expenditure; hold fast manifest ecclesiastical corruptions, pervert or neglect the Sacraments, indulge in ungodly tempers; haughtily refuse all religious and social intercourse with their fellow-Christians, because they will not support them in their political perversions of Christianity; if they hold fast doctrinal corruptions, in defiance of plain New Testament teaching, and represent God's character and government in such a way as to give to malignant atheists an easy victory in disputes before ignorant hearers, and an awful range of attack in their devastating enterprise, and all that they may "maintain their own tradition" against manifest Scriptural revelation; if they live in such luxury, that no one would know there was such a thing as self-denial among the Christian virtues; if they practically repeat the sins of David, and of Peter, of Ananias and Sapphira, and thereby "cause the enemies of God greatly to blaspheme,"—let them

look, not for penance inflicted by an earthly priest, nor for a purgatory whose fires shall make satisfaction for their offences, and from which they may be delivered either by saints on earth or in heaven ; but let them look for " sorrows " here, and for a " salvation so as by fire " hereafter, which is, as St. Paul declares, scarcely a salvation from " utter destruction." Let them not for one moment imagine that the future world is so unlike this one as to be governed by other moral laws, by another God, or by a different Christ. " His eyes are as a flame of fire," " and all the churches shall know that He searches the heart, and will give to every man *according as his work shall be.*" And thus we have proved that the laws of responsibility operate more profoundly, more extensively, and more permanently than thoughtless persons commonly imagine.



LECTURE IV.

A Good Man an Eternal Blessing to
the Creation.

"A good man out of the good treasure of his heart bringeth forth good things."—*Matt. xii. 35.*

IN this lecture we conclude the present series by some more cheering reflections on the quality and the destiny of the man who recognises his responsibilities, and solidly meets them in the varied relations of life.

Christ's maxim here must govern our thoughts, —*Make the tree good, and the fruit will be good. A good man out of the good treasure of his heart bringeth forth that which is good.* True goodness is not a mechanical patchwork, but a vital growth developing into all the virtues. Here lies the difference between the goodness of ungodly men and the goodness of the sons of God. In the one case

you often obtain a one-sided virtue, in the other you have in the long run, an organic and harmonious evolution. In the one case you may find the strangest combinations—of generosity and dishonesty, of industry and sensuality, of honourable conduct and irritable temper, of courage and profanity, of economy and cruelty—in the other you have a delight in the whole law of God after the inward man, and however imperfect a realisation of it, a sincere pursuit of goodness as such—of obedience to the whole will of God, in body, soul, and spirit, a goodness springing from a root which draws its vital energy from God Himself. You cannot get roses all over except from the root of the rose-tree: and it is this deep determined will to do rightly in all relationships, and for ever, which constitutes the difference between the sinner like Herod, who, under John's preaching, "does many things gladly," and the man who works righteousness through eternity. "Out of the heart are the issues of life."

That which is deepest in us determines that which is most outward. We must be "renewed in the spirit of our mind" before we can be depended on for universal and permanent obedience. If we are first faithful in a few things here, we shall prove faithful in many things

hereafter. The inward reality of character, the Godward direction of the will, like the needle pointing for ever to the Pole, this is that on which eternal life depends. To be fit to live, not to be fit to die, this is what salvation consists in. To possess fixed principles, which will govern conduct rightly in this or in any world, in our present position, high or low—and in any conceivable future position in the creation—this is the condition of enthronement with Christ. Christ's is the only character which would be tolerable for a moment on the throne of the universe. Imagine Julius Cæsar, the Napoleons, or any type of human character, except that of Jesus Christ, possessed of unlimited and everlasting dominion. It would bring misery to all created beings. We must become like Jesus Christ. "Then shall I be satisfied when I awake in Thy likeness." And we shall not awake in that likeness, unless we go to sleep in death, with its chief lineaments already formed within our souls; so profound, so vital, so indispensable is this change, through regeneration in the image of God, on which life everlasting depends. "Search me, O God, and try my heart, see me and know my ways; and see if there be *any wicked way* in me, and lead me in the way everlasting."

We have spoken of the depth and complexity of our relations, and of our corresponding responsibilities. The more fully they are reflected on the more will their reality be conceived; and the more oppressed will many minds become under the sense of so crushing a weight of liability resting upon their shoulders. But responsibility under complicated relations becomes oppressive only when there is a desire to act contrary to the laws of the universe, or to enter into some compromise between right and wrong. If men in power, for example, holding the fate of empires in their hands, wish to indulge passion, or pride, or lust of gain, or a taste for crooked diplomacy, every movement of their policy will bring with it the sense of friction between that policy and the government and laws of God. But when men are acting rightly and with simple purpose, obeying the laws of justice and mercy, power sits lightly on the shoulders of its possessor; for it is felt to be only the delegated authority of that Omnipotence which is on the side of right. When Daniel had chief charge of one hundred and twenty-seven provinces of the Persian empire, he slept well, and found time to lift his face thrice a day at his open window towards the King of Heaven; because his party was the universe, his

principles those of the whole creation—to do rightly and fear not.

It is the same in Commercial life. If men are destitute of capital, and of principle also, yet are resolved to amass money,—depending not on industry, but, as we say, on their wits—they find with every addition to their risks an addition to their liabilities, and an increase of their anxieties and fears. How many purchase a fleeting appearance of fashion and respectability, as it is called, by day, at the cost of purgatory every night! How many who wear broadcloth, won by throws in the great lottery of modern speculation, who would lead far easier lives in fustian jackets, and under the condition of manual industry! This life is designed as a trial of principle. “Show Me,” saith God the Lord, “the principles on which you will act here, in charge of ‘a little,’ and then it shall be determined whether to entrust to you the true riches.” So that our destiny turns upon our inmost principles—upon the thoughts, the purposes, the fixed impulses of action which lie at the bottom of the heart and govern the will. A choice for God and right, clear and irrevocable in the depth of soul, is the sign of God’s presence there. “The water which I shall give him shall be in him a fountain of water,

springing up to everlasting life." For all others, for all who do evil that good may come, for all who do evil "with both hands earnestly," for all who do evil with the right hand and good with the left, there is no admission to eternal life, for the duration of the conflict between good and evil is limited, and the seal of eternity is reserved for those alone who will be springs of blessing to the universe for evermore. How does this urge upon us, as with the united voice of all creation, re-echoing the voice of God, "I set before you this day good and evil, life and death—therefore choose life." "Behold, *now* is the day of salvation!"

But arguments derived from fear of consequences, and driven home by remonstrance and rebuke, constitute only the lower type of religious instruction. "Be ye not as the horse or the mule which have no understanding, whose mouth must be kept in with bit and bridle lest they come nigh unto thee." "I will guide *thee* with mine eye." "The Lord turned and looked upon Peter,"—that was sufficient to break his heart. Let us, then, end these endeavours by trying to inspire afresh the passion of sympathetic imitation of the men whose characters flash upon us from the firmament of history, or shine on us with milder lustre

in the theatre of common life around. Great as is the undoubted influence of character upon the minds of men, it is wonderful how small that influence is upon the generality in comparison with what might be expected from it. We do sometimes hear of souls which are "won without the word," by the pure and tender conversation of the wife; still oftener by the pathetic effect of a mother's loved remembrance, when a son is far from home among hardened offenders; still more if her sighs and prayers are remembered when she lies low in the grave. We do hear of the occasional blessed effect of a sister's influence on a brother, who will listen to no other warning voice; —(God grant that educated women may never barter their sacred influence for public power); —but the effect of character on conversion is not nearly what might have been expected in a world of rational beings. Some objection is always ready to aid the apostate soul in resistance and rebellion. Either the character of the Christian is too exalted to bring it within the range of imitation; or the good man is too faultless to be a pattern to a returning sinner; or his piety is of too professional a type; or else the Christian is too faulty to allow of his virtues being regarded as heavenly splendours in such baser companionship

of petty vices ; or his religion is too homely and commonplace to allow of its being regarded as a window "richly dight" and letting celestial light into the world. And thus it is that in this City, where there may be living and moving among us daily, perhaps, many thousands of men and women of fixed heroic principle, of incorruptible integrity, of spotless chastity and purity of life ; men and women whose word is as unquestionable as the most solemn oath, whose influence, if rich, is never used to corrupt opinion, or as a bribe to a dishonest orthodoxy—but always on the side of bold truth-seeking sincerity and catholicity—or, if poor, who show, by daily self-denial, industry, and helpful kindness, how rich and royal a life a labouring man may lead ;—and yet these lights of the world, these visible kindred of higher invisible beings, seldom operate a conversion by mere fascination of their characters. So much the deeper shame on the ungodly masses who resist not merely abstract truth, and written and spoken messages of God, and an absent Christ, but these living witnesses to the reality of resurrection life, these indisputable representatives of the reality of an absolute honesty, of disinterested love, and of a hope full of immortality. "*Their eyes they have closed, and their ears are dull of hearing.*" "*The*

heart of this people has waxed gross."—Coarseness of mind has blinded the very faculty of moral vision.

If the good who are still living possess comparatively little power to mould character, still less, of course, the dead, although the world is full of memorials of men whose names have been left us as passports and prophecies of the life eternal. And thus it comes to pass that in society generally there prevails a most unworthy conception of the true worth and glory of souls whose goodness is rooted and proof against temptation on all sides, by the grace of God,—the men and women who remind you, in some degree, of God and of Christ whenever you look upon them. Yes, those countenances are veiled to the common eye, which shall soon "shine forth as the sun in their heavenly Father's realm."

Yet it requires no special discernment to detect on all sides the presence of men who are leading glorious lives through the recognition and steady fulfilment of their responsibilities. How delightful it is to do business with the man of whom you are morally certain that the law of his life is to consider your interests as well as his own. And do we not all know some such men?—men who throw something of the eternal law of justice into every transaction—who compel you to feel that

trading with them is part of a solid friendship, and wakens in you all that is best in your own inspirations. Do we not all know some men, and even some rich men, whose principles strike you at once as an "armour of righteousness"—on whom there flashes daily the breastplate of justice, who are soldiers of God's law in the midst of selfish traffickers, whose courage in the assertion of right is equalled only by their compassion for the victims of wrong—men who can be depended on in syndicates, boards of directors, committees, to insist on the just and honourable thing—to whom principle is more real than property, and who would cheerfully lose money rather than lose their self-respect or inflict an injury?

Now suppose such men immortal—it is easy to believe it—suppose that God, looking down upon the general dunghill or dust-heap of corrupt lying humanity, discerns those diamonds, what difficulty does any one feel in believing that God will say of them, "*They shall be mine in the day when I make up my jewels.*" You have only to transfer the thought of such characters from this scene-shifting theatre to an enduring world, to understand what is involved in the activity, continued throughout eternity, of one just, good man, who

is made a "pillar in the temple of his God." He will do the right thing for ever and ever. Just as you take the upright manufacturer and organiser, the man who has cared well for his factory workers and their children, and place him on high over the education of the whole country as Vice-President of the Council, knowing that he will there continue to toil for the same ends, and never cease labouring for the four millions of children who are subjected to his control; just as you take the upright statesman, who has proved his worth in some obscurer post at home, and place him aloft on the Vice-regal throne of India, there to fight for truth and justice against all manner of Anglo-Indian calumny and wrong; just as you take a good landlord in England, who thinks of his tenants as well as of himself, and place him in the midst of the seething passions and ferocious seditions of Ireland, in the confidence that the incorruptible administrator will disarm violence by his equity, and soothe even the outrages of national jealousy by his victorious good will; just so does the law prevail in the wide creation. "*To him that hath shall be given.*" Promotion attends on fitness and merit. There is no purchase in the Army of the Lord of Hosts—no purchase in His Church. Five cities, ten

cities, are for the men who have used the five talents, ten talents, faithfully and well. Nothing is esteemed so much by God as proved character. "The trial of your faith is much more precious than of gold that perisheth," and it shall be "found unto praise and honour and glory, at the appearing of Jesus Christ."

But who can even faintly dream of the long, the endless line of services which are to be rendered to the universe by one soul in the course of its ever-unfolding, never-ended career. It is a river of water of life having its origin in God who dwells within it, but has its termination nowhere. And it cannot even be said of such a soul as was said of Joseph by his brethren,—"*And we shall see what will become of his dreams!*" for those dreams will be for ever becoming realities—only realities far transcending in glory the soul's own power of interpreting them beforehand. "Eye hath not seen nor ear heard the things which God hath prepared for them that love Him," "a far more exceeding and eternal weight of glory."

If, struck by the common surroundings of its present condition, the soul of the faithful steward is now disposed to cry, "Impossible! I prefer my obscurity, and am contented with my insignificance, only let God dwell with me in quietness

and peace," the answer is, "He that hath wrought us for this self same thing is God." The carbon becomes the diamond under the crystallising power of Omnipotence. The formless bulb deposited in the ground throws out the azure beauty of the hyacinthine bells, or the pure snow-white beauty of the narcissus. The little worm becomes a gorgeously winged butterfly or moth; and the good man must become "equal to the angels"—like them in grace and beauty, like them in immortality and glory. The righteous peasant and villager of Nazareth must lay aside His hammer and saw, and become King of the Universe—He must work at "his Father's business" at the centre of the worlds.

And thus, also, his humble followers; for life is an experiment in shining, and those whose light has been proved of genuine and heaven-sent original must shine as the stars for ever and ever. He sets his finest diamonds in the purest gold. He fixes His burning and shining lights in a bluer than an Italian sky, in a firmament of the most translucent sapphire. He clothes the child of clay in a coat of many colours, in the rainbow dyes of heaven, and covers the natural dishonours of humanity with the immortality of God. If you begin to serve God here in earnest, out of a full

heart, offering to Him the sacrifice of integrity and love, you are destined to go on for ever like God Himself in the energetic exercise of these attributes. The traces of your footsteps will be found hereafter in every world. The sign-manual of your handiwork will be found through eternal ages in every department of creation, and it will be everywhere a blessed influence. The Lord who has taken you into His service never intends to discharge you. He will nail your ear to the doorposts of His eternal habitation. You will say, "I love my Master;"—and you will never go out, jubilee after jubilee, a servant of the Eternal Creative Energy, for ever doing His will, though systems shine and vanish—the same yesterday, to-day and for ever.

See, then, how great a thing a true Conversion is. It is a work without an end, the kindling of an inextinguishable fire of sacrifice on an altar never destined to be overthrown,—the light of a seven-branched candlestick that will never go out,—the descent of the Shekinah to dwell in a sacred temple for ever and ever. No wonder that when it occurs there is a festival among the angels of God. Some few may perhaps be proud of their birth and descent, but there is a new birth to the immortal life in God which leaves all

earthly distinctions far behind—that birth which makes a man a reality in a world of shadows, a worker on principle in a world of transitory passions, a soldier of God amidst a world ravaged by the powers of evil.

And it is truly wonderful to see how sometimes even here the fulness of a life, the plentiful fruit of some plant of righteousness, prophesies of that everlasting fulness and fruitfulness of which we are speaking. Dorcas was a “tree of life,” full of the white blossoms and golden fruits of a goodness which made her death a calamity to Joppa, and her resurrection a night of gladness through primitive Christendom. Her loom never rested, her needle never ceased to play, her house was a factory of beneficence for saints and widows, and she, being dead, and alive again, still speaketh. We hear, too, her sweet and solemn voice re-echoed in the sacred songs of similar godly matrons and maidens of to-day. But how wonderful it is to see the vast possibilities of service even in the present life, for a man who knows his responsibilities and enjoys the co-operation of that Spirit of God which is at the right hand of a self-sacrificing worker for the bodies and souls of men.

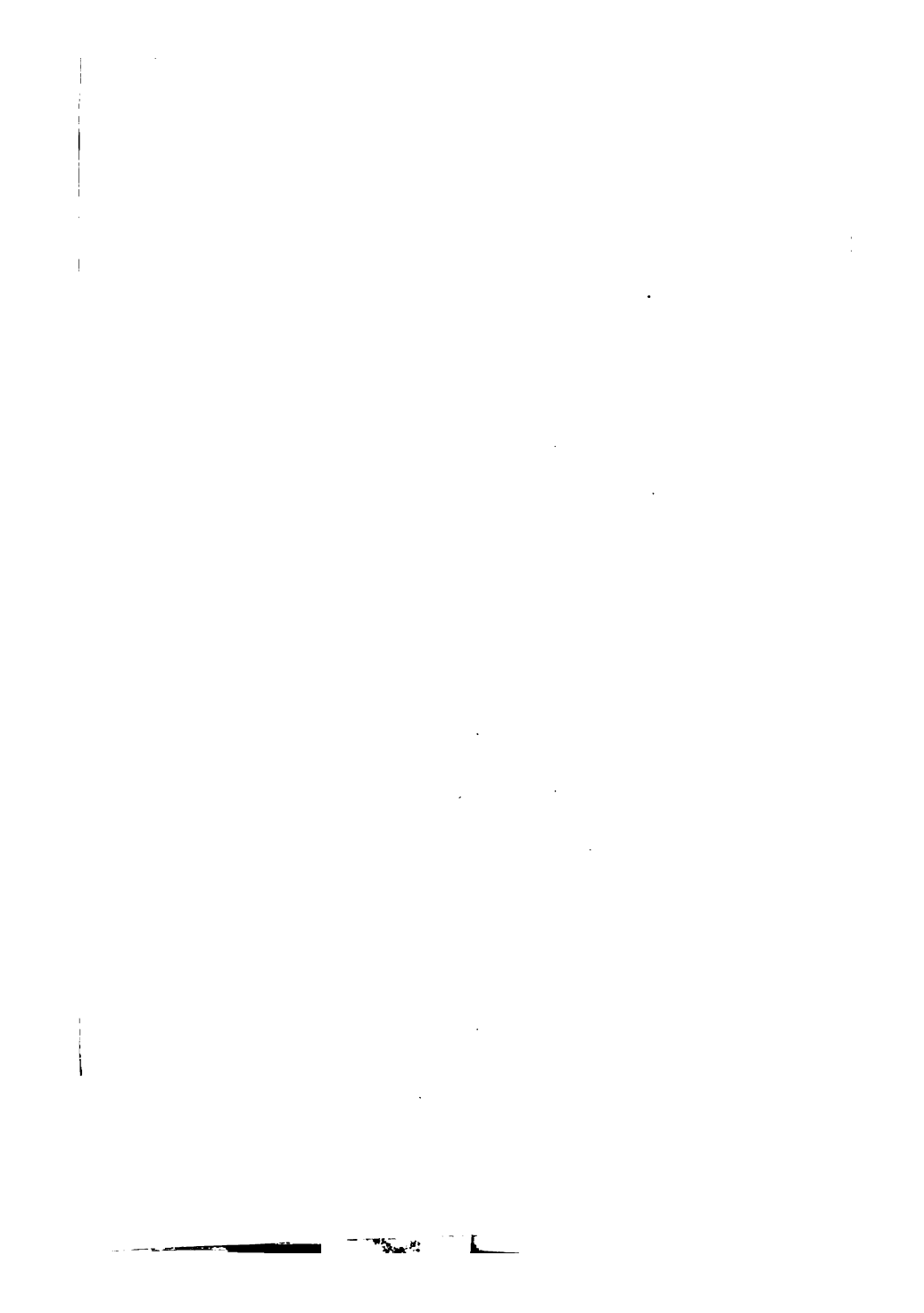
Think, for example, of the life here and hereafter

of Christ's apostles. Think of St. Paul himself. Ah, what must have been his joy when, in his last days at Rome, he reviewed his missionary journeys, and remembered the whole story, of which the history of St. Luke is but a minute fragment? And what will be his happiness hereafter, as age after age, in the circles of eternity, he watches the rise of his converts in the glorious hierarchy of heaven—to trace the Philippian jailor brightening into an angel's splendour in the firmament, or Lydia's joy as she shines in robes of richer than Tyrian purple, or the gladness of Epaphroditus, as he pursues his endless journey through the realms of peace—a joy and crown, indeed, and the fitting sequel of such a life. It is said that after his coronation in the Kremlin, the Emperor of all the Russias, wearing the grand Imperial diadem—one heap of diamonds of matchless magnificence, and covered all over with the embroidered jewellery for which Muscovy is so widely renowned—came forth into the church-portico, while the sun was shining in his noonday strength,—and that so extraordinary was the brightness of this apparition of earthly glory, radiant from head to foot with a profusion of jaspers, emeralds, and sapphires on his robes of state, that the whole Russian multitude fell awe-

struck to the ground before what seemed to them an image of perfect happiness and boundless power. But when the Apostle of the nations shall come forth in His "crown of joy," and in His body, "like unto the Son of God," methinks there will be a more sublime spectacle, and a vision of more solid and durable delight; for there will be a spiritual glory, and one which will never fade away. In lower measure, such a crown, and such a destiny, awaits every man whose life has been a daily boon to others here, and whose eternal life will be a blessing to the universe. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that your labour is NOT IN VAIN IN THE LORD."







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